ABBA FATHER:

OR,

A PLAINE AND ſhort direction concerning *Private Prayer.*

Alſo,

SVNDRY GODLY ADmonitions concerning Time, and the well vſing of it.

By ELNATHAN PARR, Miniſter of the *Word.*

BIBLIOTHECA REGIA

Rom. 8. 15.

Ye have receiued the ſpirit of Adoption, whereby we cry, Abba Father.

Epheſ. 5. 16.

Redeeme the time becauſe the dayes are euill.

LONDON

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TO THE VERY HONORABLE and moſt worthy Lady, the Lady *Iane Cornwaleys*, wife to the very Noble and *Religious Gentleman*, Maſter NATHANAEL BACON, *Eſquire*, *Grace and Peace.*

PRaier is the true Chriſtian proper element, without which hee can no more liue, then without fire: Breath is the inſtrument of the life of the body; Prayer is the breath of the

soule: I haue obserued in many a difficulty of this breathing, which I haue endeauoured according to my simple skill, something to remedie by this direction.

I humbly desire your Ladiship to giue it leaue to passe vnder your worthy Name: I confesse it can bee no waies vseful to you; but it may bee to weaker Christians, who are yet as babes newly beginning to cry, *Abba Father.*

Herein I present my thankfull mind to your Ladi-

Ladiſhip, whoſe great fauours and encouragements, my deſerts can neuer equall. I daily pray for your Ladiſhip, that as God hath highly aduanced your Name on earth for godlineſſe, ſo he would in the time appointed, glorifie your ſoule in heauen, for the merits of your Ieſus.

Your Ladiſhips deuoted ſeruant in all humble obſeruance,

ELN. PARR.

TO THE CHRISTIAN READER, encreaſe of all good gifts.

TO condemne a ſet forme of prayer, argues want of ſobrietie and wiſdome. In publike prayers in the Congregation it is neceſſary to haue a preſcribed forme called Liturgy, or Diuine Sernice, which for more eaſe of memory is to be read out of the booke. The ancienteſt Fathers (in the peace

of the Church) haue by their practice so iudged it: many Councels haue approued it, and the best reformed Churches follow it.

As for priuate prayer of one Christian alone, it is more expedient that it bee vttered without a booke; and the most compleat performance of that duty is, when a Christian is able not onely to repeate and apply to his owne soule and conscience a prayer conceiued by another, but also vpon fit matter, and heads suteable to the occasion, to conceiue and vtter prayers of his own. Yet seeing there are many to whom God

hath not giuen memory and vnderſtanding fitting, to expreſſe in a continued ſpeech the deſires of their hearts; for ſuch haue I written this direction.

The reaſon why I haue vndertaken this buſineſſe, conſidering there are ſo many good Prayer-bookes in euery mans hand, is, firſt, becauſe, though it bee comendable to vſe a booke, yet it is more comfortable to pray of our ſelues, whoſe wants may be ſuch, as that we ſhall hardly finde them ſufficiently expreſſed in any booke: for euery man is beſt acquainted with his owne heart.

Se-

Secondly, a man may be caſt into priſon, and his booke taken from him: how vncomfortably muſt he needs paſſe his time, if he cannot pray without his booke. The booke cannot be vſed in the darke, when we may haue iuſt occaſion to pray. The booke may be forgotten, or loſt: but if thou attaineſt this gift, thou canſt neuer looſe it, vnleſſe thou looſeſt thy ſelfe.

For theſe reaſons I commend this Treatiſe to thee, which I could haue amplified further, and it may be, clothed it with a more elegant ſtile. But I aimed

aimed at thy profit, remembring that I directed beginners, for whom shortneſſe and plainneſſe are moſt fitting.

If thou profiteſt by this which I heere propound to thee; praiſe God: and in thy prayers forget not him, who hath at leaſt endeauoured to further thee. If thou profiteſt not; yet I haue done my good will, for the which I deſire thee to loue

Thy true friend in Ieſus Chriſt,

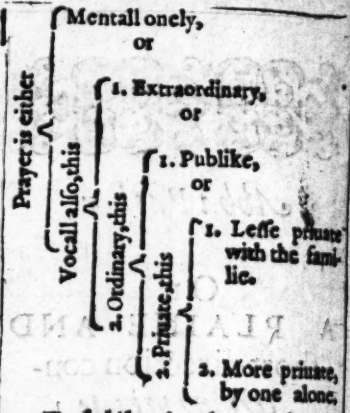
Eln. Parr.

Abba Father.

OR
A PLAINE AND
ſhort direction con-
cerning priuate
Prayer.

PRayer is a holy conference of a godly mind with God, whereby beleeuing, we aske things neceſſary, and giue thanks for benefits receiued.

Prayer



Publike is that which is vſed in the publicke Congregation, by the Miniſter with the people.

Priuate is that which is vſed by priuate perſons in priuate places; of this is this preſent Direction.

It is a great bleſſing, that

that God will vouchsafe to attend and receiue our deuotions poured forth in any priuate place.

Great Personages require places sutable to their Greatnes: but thy great God respects not the place, how meane so euer, but the necessitie of his seruant.

Where there is a *Ieremy*, a *Daniel*, or a *Ionas*; a dungeon, a Lions den, the belly of a Whale are godly Oratories.

But remember, that neuer any man prayed well priuately, who contemned or neglected the publick

publicke prayers in the Church.

For the comfortable performance of this priuate seruice, two things are to be considered:

viz. 1. Preparation. 2. Execution.

Preparation is an holy and considerate fitting our selues for this dutie.

This is necessary in a threefold respect.

1 Of the person before whom wee present our selues, which is the Almighty.

2 Of the importance of the thing it selfe, which

which is a ſpeciall part of diuine worſhip.

3 Of the conſequence of this duty, which is the obtaining of things needfull, for this and a better life.

Vnto this preparation ſeuen things belong.

1 Firſt, a fit place, which muſt bepriuat(*a*): Chriſt himſelfe went into a mountaine alone to pray(*b*): and into a ſolitary place(*c*). So *Peter* went vp to the vpper part of the houſe(*d*): not but that it is lawfull to pray euerywhere(*e*). But priuacy is to be choſen, that being ſequeſtred from

a *Ma.* 6.5.6.

b *Ma.* 14.23.

c *Mar.* 1.35.

d *Act.* 10.9.

e 1. *Tim.* 2.8.

from company, we may the more fully descend into our owne hearts, and be the freer from ostentation and hypocrisie, and from discursation and wandring of mind.

2 Secondly, a fit time. All times are for this exercise (*f*); euen the night is a sweet time for prayer, as *Dauids* midnights practise (*g*), and our Sauiours whole nights spent in prayer (*h*) doe testifie.

f *Eph.6.18. 1.Thes.5.17.*

g *Psa. 119. 62.*

h *Luk.6.12. Lam.2.19.*

Thou canst not alwaies, but at certaine set times speake to great men: but thou maist alwaies

waies ſpeak to thy God.

Yet for ſet and ordinary prayer, ſome choiſe of time would be vſed: I think it to be moſt comfortable to begin and end the day with praier; as the ordinary ſacrifice of the Iewes, was morning and euening inſtituted by God.

3 Thirdly, a freedom of mind from thoughts of the world, and the affaires thereof: for earthly things are heauy, and their thoughts depreſſing, which hinder the aſcēt of the mind to God.

4 Repentance and a holy purpoſe of obedience.

i *Psal.26.6. and 66.18. Esay 15.1. 1.Tim.2.18. 1.Iohn.3 22.*

ence(i). They must needs distrust to receiue that which they desire, who purpose not to doe that which God requires. The cry of our vnrepented-for sinnes, is louder then the crie of our voyce. As in a wound a plaister preuailes not, while the iron remaineth within; so neither praier, while sinne rankleth within.

5 Fifthly, Reading; I would aduise that before prayer, there might be reading of a Chapter in the Bible, or a Psalm, if businesse permit, both for the increase of knowledge

ledge, and for the better calling home of the mind to the busineſſe in hand.

6 Sixthly, Meditation. The Prayers called Eiaculations, which are ſudden liftings vp of the heart to God, vpon manifold occaſions occurring euery day, come not within this conſideration: but ſet prayer requires ſometime to be ſpecially imployed this way. As the Muſitian firſt tunes his Inſtrument, before he play vpon it: ſo both the mind would be put in frame, and the matter fore-

thought,

thought, when we petition to God.

Doe no temporall businesse rashly: more especially when thou speakest to God, bee not rash with thy mouth,

k Eccles. 5. 1 (k) lest thou take Gods name in vaine; which many times comes to passe by vaine repetitions, by words, idle, improper, and without sense; when we dare so suddenly enter into this action.

Meditation therfore is necessary, which must be fiue fold.

1 Of the Maiesty of God to moue reuerence.

rence. As mortall men endure not the ſawcie and vnreſpectfull carriage of ſuiters: ſo GOD much more requires, that wee ſhould ſerue him in feare(*l*), as *Dauid* in feare will worſhip toward his holy Temple(*m*).

2 Of his mercy, power, and truth, to breede confidence; for hee that doubteth, receiueth not(*n*).

3 Of the excellencie of the benefits we deſire, to make vs willing; which are the fauour of God, forgiueneſſe of ſin, ſanctification, and eter-

[l] *Pſal.* 2. 11.

[m] *Pſal.* 5. 7.

[n] *Iames* 1. 7.

nall life.

4 Of our own neceſſities and wants to make vs feruent: for as tart ſauces ſharpē the ſtomack; ſo the due pondering and ſenſe of our wants, whets off the dull bluntneſſe of our affections, and ſets an edge on them to prayer.

5 Of the words and whole frame of our ſpeech, that we may offer a reaſonable ſacrifice, and pray with vnderſtanding.

• 1. Cor. 14. 14. 15.

7 Seuenthly, Religious faſting is a notable helpe to prayer, and is often commended to vs

in

in the Word; which is either publike or priuat.

Priuate is a voluntary abſtaining from dinner or ſupper, or both, as our bodies will beare, and from all delicacies for one day or moe, vndertaken to make vs the more fit for prayer, and the ſeuere practice of repentance.

But this is a preparatiue and helpe for extraordinary, not for ordinary prayer.

When there is occaſion of this, remember three things.

1. The time
2. The ends
3. The conditions

} of the vse of it.

1 The time is, first, either of some great calamity; secondly, or of extraordinary repentance for some speciall sinne; thirdly, or when we desire to obtain some speciall grace.

2 The ends in fasting are two:

First, a fitting our selues to prayer, that we may be the more liuely and earnest.

Secondly, that it may bee

bee a helpe and a testimony of our sorrow for sinne, and of our humiliation before God(*p*).

3 The conditions are three.

1 That it bee not superstitious, for in it selfe it is no part of GODS worship. The Kingdom of heauen is not in meat and drinke(*q*).

2 That it be not with the opinion of merit; for whether we eate or eate not, we are neither the more nor the lesse acceptable to God(*r*).

3 That wee fast from sinne, otherwise our fasting is Pharisaicall,

p *Psal.*35.13.

q *Rom.*14.17.

r 1.*Cor.*8.8.

(f) Esa 58.5.6 Ier 14.12. not regarded (f).

Thus much of preparation, now of the other part, which is execution.

In the execution or performance of this dutie of prayer, I consider two things, 1. The matter, 2. The forme.

The matter of our prayers must bee onely that which is according to Gods reuealed will (t), the summe whereof is compriſed in that diuine forme, left vnto the Church by our Sauiour Christ, called the Lords Prayer, and may bee reduced

(t) 1. Ioh 5 14.

duced to three heads.

1. Gods glory,
2. Our owne saluation,
3. The vse of this life.

} with the remouing of the cõtraries.

The forme is either { 1. Inward or 2. outward.

First, to the inward, sixe things are requisite.

1 Sinceritie of our desires, that we pray not for fashion like hypocrites, but with honest hearts.

2 Feruency. Such

u Iames 5.16

prayers obtaine (*u*), which he is not worthie to doe, which askes in that manner, as he cares not to receiue. GOD loues an importunate begger. Prayers are Incense which must be offered with fire.

3 Faith, whereby we certainely beleeue and expect the performance of our requests. God is prouoked when we beg that which we looke not to receiue: our faith is grounded;

1 On the promise, truth and power of him who hath promised.

2 On the fatherly affection

fection of God; for if he bee our Father, hee will much more then our earthly fathers giue vs good things *.

* *Luk.*11.13

3 On the merit of Christ, which is infinite.

4 Patience, whereby we willingly submit our selues to Gods wil, both in regard of the things we aske, and of the time and meanes of receiuing.

Things that directlie concerne Gods glory, and are necessary to saluation we must expect absolutely: but things transitorie, with this cõdition (if God see them to

to be good for vs). Better knowes the Phyſition what is good for the ſicke, then the Patient: yea many times he bleſſeth vs exceedingly, in not doing our will, but his owne.

Wiſh not that to bee granted which thou wilt; but labour thou to will that, which it pleaſeth God to grant.

It is leſſe grieuous not to obtain that which thou wilt, then to will that which is not fit for thee to obtaine.

For the time; we muſt not preſcribe vnto God, but waite vpon him.

5 Per-

5 Perſeuerance: God ſometime deferres the grãting of our requeſts; not that he deſpiſeth vs, but for our exerciſe, that we may be the more earneſt till, and the more thankfull when we haue receiued. Things dearely bought are dearely eſteemed.

Somtime God grants vs not that we aske, but that which is better, as in the example of *Paul**. *2 *Cor.* 12. 7. & 9.

Grace to ſtand in temptation, is better then deliuerance. And faith is a ſurer rule of our exauditiõ, thẽ our ſenſe.

6 Charity: to pray for

for others as well as for our ſelues: for the King and Queenes moſt excellent Maieſties, and for their children, and for all men (*y*), for our very enemies and perſecutors (*z*), as did our bleſſed Sauiour (*a*), and the Proto-martyr Saint *Stephen* (*b*): for wicked men, as *Abraham* for *Sodom* (*c*). If he for *Sodome*, where was but one *Lot*, much more we for *Ieruſalem*, wherein are ſo many the ſonnes and daughters of God.

He that is not with men in the charitie of Brethren, ſhall not bee with

y 1. *Tim.* 2. 1. 2.

z *Mat.* 5. 44.

a *Luk.* 23. 34

b *Act.* 7. 60.

c *Gen.* 18.

with God in the number of ſonnes. Theſe onely can cry *Abba Father*, and are heard.

The whole Church prayeth for thee, pray thou for it.

The outward form is in two things, 1 Compoſitiō. and 2 Diſpoſition.

Compoſitiō is either 1 Of the geſture of the body. or 2 Of words, to expreſſe the meaning of our mind.

1 For the firſt: A diuers geſture is deſcribed, not preſcribed in the word: The Publican ſtood (*d*); *Eliah* ſate (*e*): *Hezekiah* lay (*f*): *Peter* & *Paul* kneeled (*g*): *Moſes*

d *Luk.*18.13. *Mar.*11.25.
e 1.*Kin.*19.4.
f *Eſa.*38.2.
g *Act.*9. 40. *and* 20.36.

Moſes and *Aaron* fell on their faces (*h*): *Salomon* ſtretched out his hands (*i*): our Sauiour lift vp his eyes (*k*): the Publican caſt them downe, and alſo ſmote his breaſt (*l*): *Dauid* and Chriſt wept (*m*).

h *Num.16.22*

i *1.King.8.22*

k *Iob.11.41.*

l *Luk.18.13.*

m *Pſal.6.67. Heb.5.7.*

Of all theſe diuers geſtures, I commend for ordinary, theſe:

1 A comely and reuerent kneeling, which is a ſigne and a helpe of our humiliation. The rude and vnmannerly leaning, lying along, and ſitting of many, eſpecially at publike prayers, is worthy to be cenſured,

censured, and argues an irreligious heart.

2 A lifting vp of the hands and eyes; a signe and a helpe of our confidence and feruency.

3 Sometime a casting downe of the eyes, and smiting the breast; to signifie and help our deiection, and shame for our sinnes and vnworthinesse.

4 Teares also & grones would exceedingly become our prayers and praises, more then Iewels and Pearles our bodies: Teares are treasured vp in the Lords bottell (*n*); and are forcible.

n Psal. 56.8.

cible (*n*).

o *Psal.*39.12.

As these, and the like gestures issue from the feruent desire of the heart: so they reflect vpon the soule, whose inuisible affections, by these visible actions are the more inflamed.

2 For the composition which is of words; it must be remembred, that words are not simply necessary to priuate prayer: as appeares in the example of *Moses* (*p*) and *Anna* (*q*). For praier is not a lip-, but a hart-labour; and God heares the heart (*r*). But it is very conuenient to vse words.

p *Exod.*14.15

q 1.*Sam.*1.13

r *Rom.*8.27.

words.

1 Becauſe the tongue was created principally for this vſe.

2 Becauſe ſpeech moues the ſenſes, being to the deuotion of the mind, as bellowes are to the fire.

3 Becauſe it keepes the thoughts from wandring.

In framing the ſpeech, words may not bee affected; but plaine, apt, and ſignificant: Fine words, and eloquent phraſes are not that wherein God delights; but reuerence, contrition, faith, and the groning

ning of the ſpirit, how homely ſoeuer the words be.

Striue more to pray with feeling, then to bee eloquent. Wee vſe eloquence to perſwade men; wee pray not to perſwade God; but

1 To ſhew our obedience, becauſe he hath commanded this ſeruice.

2 To teſtifie our faith; that wee depend on him, and expect from him all good things.

3 That wee may be fit to receiue according to our need.

Prayer

Prayer is a golden chaine, which God lets downe from heauen; when we lay hold of it, we thinke we draw God to vs; but indeed, wee are by it drawne vp to him.

Eloquent praying is lawfull, if it be not affected: but verbal praiers are exceeding dangerous.

Disposition is of the matter of our prayer: 2

In which we consider,
1. An orderly placing of the parts.
2. An inlargment of them.

1 Order

1 Order is beautifull, and very neceſſary, leſt wee vſe idle repetitions and bee confuſed, things to bee auoided when wee ſpeake before wiſe men, much more when wee ſpeake to an infinite God. For want of obſeruing Order, we goe forward and backward, after an vncomely manner, vnſeaſonably repeating ouer the ſame things; faring like hounds at a loſſe; and hauing vnaduiſedly begun to ſpeake, know not how wiſely to make an end.

This kind of praying in

in ſome degree comes vnder the cenſure of babling.

Some thinke that we muſt neuer pray, but vpon the ſudden & extraordinary inſtinct and motion of the Spirit. This is a fancie, and thoſe which practice this, cannot auoid the inconueniences named. Beſides, the multiplicitie of our wants; the ſlipperineſſe of our memorie; the ſlowneſſe of our conceit; the darkeneſſe of our vnderſtanding; the wandring of our thoughts, and the imperfection of our vtterance

terance, require some fore-thoughts of that which we are to speake: all which weaknesses, are by meditation and order much relieued.

God is the God of order, and likes not negligence or vnaduisednes in his seruice. Doe thou studie to serue him.

As the wise Preacher speakes not at all aduenture whatsoeuer comes on his tongues end; but prepares in his minde the generall parts and heads of his exhortation: so doe thou in praying, lest thou offer the sacrifice of fooles.

As

As the Carpenter being to build a houſe, hewes not his timber at aduenture; but before hand proiects in his mind the ſeueral rooms and parts; and accordingly prepares his timber; and layes not ſparres in the foundation, nor groundſels, and ſtuds in the roofe; but fits euery one in his proper place, according to the modell and plot fore-conceiued in his mind: So my aduice is, that before thou prayeſt; thou ſhouldeſt in thy minde, firſt propound to thy ſelfe, certaine

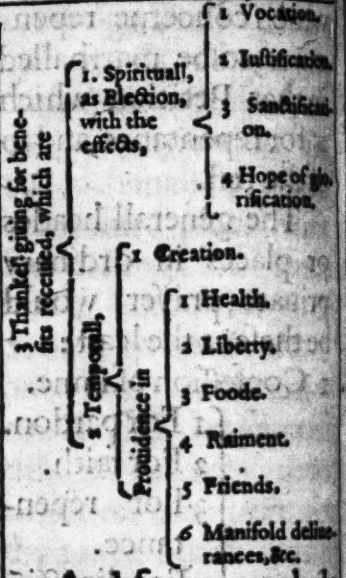
taine generall places and heads of prayer, with their order; which to bee contriued in the 1. which in the 2. which in the third place, with fore-casting of some comely transitions, as doores to passe from one part to another. Secondly, all the seuerall things which thou wouldest mention in thy prayer, to bee with discretion ranged vnder their right and proper Generals, as for example: All things concerning faith, to bee referred to that Petitiō which is for faith: and which

which concerne repentance, to be marshalled in that Petition which is for repentance, and so of the rest.

The generall heades or places in ordinary priuate prayer would be these at the least:

1 Confession of sinne.

2 Petition,
- 1 For pardon.
- 2 For faith.
- 3 For repentance.
- 4 For direction in our personall calling.
- 5 For perseuerance.
- 6 For the Church.



And so to conclude with petition for preseruation in the night or day following, as is the occasion.

I binde no body to this order, but this I take

take to be plaine for beginners.

I haue referred thanksgiuing to the last place, which may bee indifferently vsed in the first: it matters not, so it bee not forgotten.

Obserue thine owne heart: if thou finde a cheerefulnesse and reioycing for benefits receiued, then it's not vnfitting that thanksgiuing should bee in the first place: If thou findest thy heart more affected with griefe for sin, then if thou pleasest, let confession of sin, and desire of pardō precede

Wait vpon God with an honest and reuerent heart, and the annoynting will helpe thy infirmities, and teach thee to cry, *Abba Father.*

An example of the parts before propounded in their order.

1 O Lord, I confesse, that I am a vile sinner.

2 I beseech thee of

3 Pardon by Iesus Christ.

4 O Lord, giue mee faith, that I may feele this pardon liuelily in my heart.

3 And I beſeech thee giue mee true repentance to amend my wicked life, that my faith may bee ſeene in the fruits of holy obedience.

4 And whereas thou haſt called me to this eſtate and calling (...) Direct mee therein I humbly pray thee, by the wiſedome of thy ſpirit, and furniſh mee with ſuch neceſſary gifts, that I may diſcharge my duty to thy glory, the good of others, and the comfort of mine owne ſoule.

5 And becauſe Sa-

tan is a deadly enemie, and I am weake; O Lord, I beseech thee forsake mee not in the houre of tentation; but stablish my heart in grace, giue me perseuerance in goodnesse, and in the end victory by Iesus Christ.

6 This which I beg for my selfe, I humbly craue for thy whole Church vpon earth; that it may please thee to performe all thy promises to thine elect, and to bring vs all to thy heauenly kingdome.

3 O Lord, thy name be for euer praised for all

all thy loue, and for all thy benefits ſpirituall, and temporall, thereby beſtowed vpon me. And I humbly intreat thee to preſerue me in ſafety this night, through my Lord Ieſus Chriſt, to whom, &c. or, in whoſe name, &c. praying in the words of the Lords prayer.

The ſame with the thankſgiuing in the firſt place.

O Lord, I humbly thanke thee for all thy fauours ſpirituall and temporall, of the leaſt

of which I am most vnworthie, by reason of my great sinnes: for I confesse that I am a vile sinner, &c.

The enlargement of these parts followeth.

Before we particularly speak of enlargemēt, be I admonished of 2. things.

1 Feruent praying, though short, is more accepted, then long praying with coldnesse

[Luk. 18. 13.] The Publicans prayer (*s*) was short in words, but full of sense and desire; of more worth with

with God, then all the long praiers of the Phariſies: for God meaſures not our deuotions by the length, and by the outward habite of words, but by the inward meaning of the ſpirit.

So our bleſſed Sauiour in the garden (*t*), vſed but few words, but his deſire, and the gronings of his ſpirit (wherin is the power of our prayers) were vnutterable. (*t*) *Mat.26.39. 42.44.*

Hee that vſeth many words, without the deſire of the heart, ſpeaketh indeed, but prayeth

not: for prayer is the desire of the heart, crying, *Abba Father*; words but the expressing of this desire.

The noyse of our lips, without the voice of the heart, is no more a true prayer, then ringing of belles, or babling of a Parrot.

As a body without a soule, much wood without fire; a bullet in a gun, without powder; so are words in prayer without spirit.

Prayers are as gold; in a little quantitie of words, there must bee a great value of spirit.

He

He that is feruent in the ſpirit, prayes much, though he ſpeake little.

2 Secondly, when thou prayeſt, let thy words follow thy deſire.

If thou findeſt a dulneſſe of ſpirit, and coldneſſe of thy affections; be the ſhorter; and conclude with a groning of the ſpirit for thy drowſineſſe, & with a lifting vp thy heart to God, that hee would looke mercifully vpon thee, and quicken thee. Let this bee an occaſion to humble thee the more; and it will be a meanes to

to worke thee to more liuelineſſe and feruency the next time thou preſenteſt thy ſelfe before God. And if thou bee'ſt truly humbled, it will driue thee to God, and thou wilt thinke long till the time come about, wherin thou maiſt complaine and poure forth thy heart before him.

If thou findeſt a viuacity and cheerfulnes of minde, and the deſire of thy heart to be ſtrong and feruent, prompting thee with matter and words; conclude not thy praiers and praiſes too

too ſoone, but let thy ſoule take her fill of celeſtiall delicacies in her familiar conferēce with God.

If the deſire of the heart be weak and faint, it is not to bee wearied and oppreſſed with words.

The enlargement of the ſeueral parts in prayer is

either { 1. Generall or 2. Particular.

The generall is that which in common belongs to al the parts, and it is twofold.

1 The vſing of ſome deſcrip-

description of God whom wee inuocate, from his Attributes, Promises, Effects, &c. Such a beginning hath the Lords Prayer, *Our Father which art in heauen* (u). Thus began our Sauiour in the Garden *. Abba Father, all things are possible vnto thee. Thus *Iehosophat* begins his prayer (x). Thus *Peter* and *Iohn* (y): looke the places which are to long to be transcribed.

u *Mat.6.9.*

* *Mar.14.36*

x *2.Chron.20.6.7.8.9.10.*
y *Acts 4.24.25.26.*

Such description is to be vsed in the beginning of our Prayers, for the helping of our faith and assurance in which

we

we ought to pray, and may also be well vsed in any of the seuerall parts when wee would stir vp faith.

2 A begging of audience. So *Dauid* (*a*). Both these are excellently vsed by *Hezekiah* (*b*). This also may very fitly bee vsed in the conclusion of our prayers; as thus *Daniel* most passionately and feruently endeth (*c*).

The particular enlargement is of each part by it selfe.

The arguments ordinarily seruing hereunto, are the causes. The effects

(*a*) Psa. 5.1.2.3 Psal. 102.1.2. Psal. 140.1.2.

(*b*) 2. Kings 19. 15.16.

(*c*) Dan. 9.17. 18.19.

fects. The subiects. The adiuncts. The contraries. Similitudes and comparisons. Distributions. Testimonies.

There are certaine ornaments also not to be neglected, for the polishing and beautifying our speech in prayer, as,

1 Comely transitions and passings from one part to another.

2 Exclamations; whē we speak of the goodnes of God, thus, How great is thy goodnes to them which feare thee (*d*)! When we speake of the promises, thus; How sweete

d *Psal.* 31.19.

sweete are thy promises to my mouth (*e*)! When wee speake of our owne wretchednesse, thus; O wretched man that I am (*f*)! &c.

3 Interrogations: as when *Dauid* lay vnder a great affliction of mind, and cried out: Will the Lord absent himselfe for euer? And will hee shew no more fauour? Is his mercy cleane gone for euer? Doth his promise faile for euermore? Hath God forgotten to bee mercifull? Hath he shut vp his tender mercies in displeasure (*g*)?

The power of these Inter-

e *Ps.* 119.103

f *Ro.* 7.24.

g *Ps.* 77.7.8.9

Interrogations? Who is able to expresse it? Whose heart akes not in the very reading of them? How doe they increase our feeling, and raise our desires!

4 Options or wishes; as if we begge for grace to obey God according to his commãdements, thus; O that my waies were directed to keepe thy statutes (*h*).

5 Vowes and promises, thus; (*i*) Restore vnto me the ioy of thy saluation, and vphold mee with thy free Spirit. Then will I teach transgressors thy waies, &c.

And

h *Psal.* 119. 5.

i *Psal.* 51. 12. 13.

And againe; (*k*) Deliuer mee, O God, and my tongue shall sing aloud of thy righteousnesse. And againe; (*l*) O Lord open thou my lippes, & my mouth shal shew forth thy praise. So also; (*m*) Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end: Giue mee vnderstanding, and I will keepe thy Law; yea, I will obserue it with my whole heart.

k *Vers.* 14.

l *Vers.* 15.

m *Psal.* 119. 33. 34.

6 Ingeminations; thus *Dauid* also prayeth, (*n*) O Lord God the Auenger, O God the Auenger, shew thy selfe; exalt thy

n *Psal.* 94. 1. 2.

thy ſelfe, O Iudge of the world, &c.

And diuers others of this nature, which a deuout hart will eaſily find out: and to this purpoſe, I am perſwaded, its very helpefull to be familiarly conuerſant in the Pſalmes, becauſe *Dauid* was a man of all other, of inflamed affections, and moſt excelling this way.

Hee that deſires to make trial of this plaine direction, and to profit by it, may be much holpen by two things.

1. Let him indeuour ſoundly to vnderſtand the

the principles of Religion; or else he shall neuer be able to tell what to aske of God.

2 Secondly, if he can write, let him make a book of clean paper, and in sundry leaues, write in the top the particular parts of prayer, with their seuerall branches, allowing a whole leafe to each part & branch; and then whatsoeuer excellent & speciall phrase or sentence hee readeth or heareth of any of those parts or branches, let him referre it to his proper leafe and place. Which course if it bee

taken

taken, and these places diligently studied, and now and then reuised & read ouer, wil (in my opinion) much enable a man vpon any occasion to pray with vnderstanding, either alone, or with others to their desired comfort.

If any shall think this way to be too busie, and to require too much paines, I desire them to remember, that no excellent thing can be attained without labour; which, how great soeuer it should be, should not be grutched, for the attaining a faculty in this

this exercise, which is the refuge, and refreshing of the soule: one of the chiefest pieces of a Christians armour(*o*), and the meanes whereby all good things are sanctified to our comfortable vse(*p*).

Seuen yeere is holden but a conuenient terme, to learne the children of men earthly manuall trades; let not the childe of God account twice so long time to be too much, to learne the heauenly Art of outward crying Abba Father.

(*o*) *Ephes.* 5. 18.

(*p*) 1. *Tim.* 4. 5.

Here

Here follow some examples of the rules of generall and particular enlargement before deliuered, (for a taste) to a young beginner.

Description from. The generall enlargement, from a description of God, and begging of Audience, thus:

q Title. O (*q*) Almighty God,

r Effect. the (*r*) Creatour of heauen and earth,

s Title. and my most mercifull (*s*) Father in Iesus Christ,

t Promise. which hast gratiously (*t*) promised to heare thy children when they pray vnto thee;

u Begging of Audience. O (*u*) Lord I beseech thee accept, heare, and grant the

the ſupplication of thy ſeruant by Ieſus Chriſt; or ſuch like.

Examples of particular enlargement.

1 Confeſſion of ſin may be enlarged, firſt, by the Adiunct; ſecondly, by a diſtribution of ſinne; thirdly, by the effects, &c. Thus,

1. *The adiunct.*

O Lord, I confeſſe that I am a vile ſinner.

Firſt, being aſhamed to look vp vnto heauen, and vnworthy to liue vpon earth.

Secondly, for I am guilty of the ſinne of *Adam*, and more alſo I

2. *Diſtribution.*

haue committed actuall transgressions without number, in breaking thy most holy commandements, omitting my duty, and doing the contrary; many sinnes of ignorance (which I pleade not to excuse, but to condemne my self, who ought to haue knowne thy will), and often of knowledge, which wounds my soule to remember.

2. Effect. Thirdly, O Lord in thy iustice I haue deserued such plagues both bodily and spirituall, temporall, and eternall, which thy righteous omni-

omnipotency can inflict vpon abominable sinners. Or such like.

2 Petition for pardon may be enlarged.

First, by an ingemination.

Secondly, by the effects adorned with exclamation.

Thirdly, by the contrary.

Fourthly, by a testimony adorned with interrogation.

Fifthly, by the meritorious cause. Thus.

First, O Lord pardon, O Lord forgiue, O Lord be mercifull. *1. Ingemination.*

Secondly, blessed is *2. Effects with exclamation.*

the man whose iniquity is forgiuen, and whose sinne is couered. Blessed is the man that obtaineth thy fauour.

3. Contraries. Thirdly, O Lord enter not into iudgement with thy seruant, reward mee not according to my ill deseruing. Turne away thine anger, and make thy ioyfull countenance shine into my soule.

4. Testimony with interrogation. Fourthly, is it not thy promise to pardon sinners that seeke thy fauour? and to helpe them which call vpon thee? O make good thy promise vnto thy seruant.

Deare

Deare Father, for Ieſus Chriſt his ſake.

Fifthly, remember his obedience, his paſſion, his blood, the price wherby I am ranſomed, and bee reconciled, remitting all mine offences, or ſuch like. *5. Meritorious cauſe.*

2 Petition for faith may be enlarged.

Firſt, from the efficient cauſe.

Secondly, from the contrary.

Thirdly, from the effects, adorned with vowing, &c. Thus,

Firſt, O Lord I beſeech thee worke in me by thy holy Spirit faith *1. Efficient cauſe.*

to beleeue the pardon of my ſinnes. It is not in my power to beleeue, it muſt be thy worke in my ſoule.

2 Contrary.

Secondly, make mee to beliеue, good Father, and helpe my vnbeliefe.

3. Effict with vowing.

Thirdly, grant mee a feeling of thy loue in my heart, and that peace which paſſeth all vnderſtanding, then will I confidently come before thee, and praiſe thee with ioyfull lips, or ſuch like.

3 Petition for repentance may be enlarged. Firſt, from the cauſe. Secondly, from a di-

ſtribution adorned with exclamation.

Thirdly, from the contrarie.

Fourthly, from a compariſon. Thus,

Firſt, holy Father, grant that my faith may ſhew it ſelfe in the ſanctification of my life. *1. The cauſe.*

Secondly, and to this end I humbly beſeech thee renew in mee thy decaied image, and giue me true repentance, that I may turne from all my ſinnes, to ſerue thee in holineſſe and righteouſneſſe all the daies of my life. Make me to vnderſtand mine owne vile- *2. Diſtribution with exclamation.*

neſſe, that I may earneſtly pray for renouatiõ: Ah wretch that I am! though I know my ſelfe to be an horrible ſinner, and that I haue tenne thouſand times deſerued damnation; yet ſuch is the flintineſſe of my heart, that I am not ſenſible of my dangerous and fearefull eſtate.

3. Contrary.

Thirdly, Abba Father, all things are poſſible to thee; manifeſt, I pray thee thy gracious power vpon my heart, in mollifying the hardneſſe of it. Make me to relent and to haue remorſe. Worke in mee a godly

godly sorrow, and such hatred of all sinne, that I may for euer abominate it.

Fourthly, and grant deare Father, that I may be able as zealously to follow thy commandements, as euer I haue delightfully followed and fulfilled mine owne vnlawfull desires: or such like. 4. Comparison.

4 Petition for direction in our personall calling may bee enlarged.

First, from the cause.

Secondly, from the contrarie.

Thirdly, frō the effect.

Fourthly, from the Adiunct, thus.

First, O Lord in as much as thou hast ordained, that wee should all liue in some honest calling, and that therein wee should shew forth our faith and holy profession. I humbly intreat thee to direct me in this my vocation. (...)

Secondly, Lord make me conscionable, and to abhorre idlenesse. Blesse my labours; grant that the world carrie not away my heart, but that I may so care for the things of this life, that I forget not that I am called

led to thy Kingdome. O make me ſo to liue as one, who through thy goodneſſe expects that heauenly inheritance.

Thirdly, let my life bee to thy glory, the good of others, and mine owne eternall comfort.

Fourthly, and in as much as thou haſt appointed the Croſſe to thy Diſciples; I beſeech thee to ſanctifie whatſoeuer trouble it ſhall pleaſe thee to lay vpon me, and to giue me patience, and ſuch contentedneſſe with thy holy will, that it may not draw

draw me from thee, but vnto thee, and that vnder the same I may haue cause to reioyce in the experience of thy fauors through Iesus Christ my Lord: or such like.

5 Petition for perseuerance may be enlarged.

1 From the cause.

2 From the adiunct.

3 From the contraries, when speciall instance may bee made of that speciall corruption which we are most subiect vnto: thus,

1. Cause.

1 O Lord let it bee thy good pleasure, continually to watch ouer me, and to preserue me in

in the zealous performance of my duty to the end of my daies, which without thy helpe I cannot doe.

2 For the daies are euill and dangerous, the occasions and examples of sinne are infinite; Lord keepe mee in the faith, that I fall not away, and preserue mee from the sinnes of these times. 2. Adiunct.

3 And more then this, Satan is my deadly enemie, seeking to deuoure my soule, and I am weake, O Lord thou knowest: Deare Father, confound Satan, and con- 3. Contrary.

confirme my faith: ſo bridle him, that he may not haue power ouer me: ſo ſtrengthen mee, that I may bee alwaies able to reſiſt and repell him: when thou ſhalt thinke it good to ſuffer him to tempt mee, O Lord forſake mee not: faile not of thy promiſed helpe, that I may not faile in my faith and obedience: make mee to preuaile, and by the might of thy ſpirit, to haue victory in Ieſus Chriſt. And whereas I am compaſſed about with many infirmities, ſpecially with (...) O

Deare

Deare God and Father, ſtrengthen me here, and giue mee power to rule and gouerne my affections, and to ſubdue them all to the obedience of thy holy word, through Ieſus Chriſt my Lord. Or ſuch like.

6 Petition for the Church may bee enlarged, { 1 Generally. 2 Particularly.

1 Generally, by deſiring the fulfilling of all the promiſes made vnto it; as,

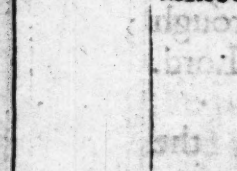
1. Defence.
2. Deſtruction of enemies.

3 Con-

3 Conuersion of the elect.

4 Confirmation of the conuerted.

5 Comfort of the afflicted,



In affliction of body, as sickneſſe.

1 That God would ſanctifie it to the furtheranee of their repentance.

2 That hee would giue them patience.

3 That he would recouer them, if it bee his will: if otherwiſe,

4 That

4 That hee would prepare thē for a peaceable departure.

In affliction of mind, that God would,

1 Pardon their sins.

2 Giue them repentance.

3 Encrease their faith.

4 Defend them from Satan, and

5 Giue them an happy issue.

In Persecution, that they may be

1 Assisted with the holy spirit, and that they may

2 Boldly glorifie God, in witnessing to the truth, euen with the

losse of their liues.

2 Particularly, by making mention of the Churches of England, Scotland, and Ireland, that God would,

1 Pardon our crying sinnes.

2 Hold backe his heauie iudgements deserued.

3 Continue his Gospell.

4 Preserue our dread Souèraigne Lord, King *Iames*, our Noble *Queen* the hopefull Prince, &c.

5 Blesse the Honourable Councell, Nobility, Gentry, Iudges, Iustices;

ſtices; the Miniſters of the Word and Sacraments; the Commonalty. And here we are to remember our families, parents, friends; yea our very enemies, &c.

3 Thanke-giuing may be enlarged by an enumeration of benefits, according to the diſtribution of them before mẽtioned; and may be notably amplified, by the contraries, in conſidering how miſerable wee ſhould be, in the want of thoſe bleſſings, all or ſome, &c.

In the concluſion we may

may remember to aske preseruation for the day or night following, aptly falling into it, from the mention of the benefits bestowed vpon our bodies, in the thankes-giuing

1 For the day, taking occasion by similitudes, to desire grace to walke soberly as in the day.

2 For the night, by similitude to desire to be preserued from the works of darknesse, and from eternall death, and that God would giue protection, and comfortable refreshing.

Both for night and day

day to bee amplified from the ſhortneſſe of life, and ſuddenneſſe of death; and to adde ſomething for preparation thereunto. For the life of a Chriſtian ought to be a continuall meditation of death. And thus reuerently to ſhut vp all with the Lords prayer.

A SHORT PRAIER according to the same order, gathered out of diuers places of holy Scripture; by which, as by a paterne, may bee conceiued, both the manner, and the vse of a Note-booke, to be made and kept of those things which we reade concerning the seuerall parts of Prayer.

[a] *The preface in a description of God; and a begging of audience.*
[b] *Ephes. 3. 14.*

O[a] *Lord my God, the Father of our Lord Iesus Christ*[b]; *I beseech thee haue respect to the prayer of thy seruant, and to his supplication, to hearken to the cry, and to the prayer which*

which thy seruant prayeth before thee this day [c]. [d] O my God, I am ashamed, and blush to lift vp my face to thee my God: for mine iniquities are encreased ouer my head, and my trespasse is growne vp vnto heauen [e]. [f] O Lord forgiue [g], and cause thy face to shine vpon thy seruant, for the Lords sake [h]. Take away all mine iniquitie, and receiue me graciously; so will I render the calues of my lips [i]. [k] O stir me vp to take hold vpon thee [l]. I beleeue Lord, helpe my vnbeleefe [m], and encrease my faith [n]. Seale me to the day of Redemption [o], and shed abroad

c 1. Kin. 8. 28.
d Confession of sinne.
e Ezra 9. 6.
f 1. Petition, for pardon.
g Dan. 9. 19.
h Dan. 9. 17.
i Hos. 14. 3.
k 2. For faith.
l Esa. 64. 7.
m Mark. 9. 24
n Luk. 17. 5.
o Ephes. 4. 30.

abroad thy love in my heart, by thy holy spirit[p]: I humbly beseech thee.

[p] Rom. 5. 5.

¶ 3. For repentance.

¶ Turne me O Lord vnto thee, and I shall bee turned[r]. Create in me a cleane heart O Lord, and renew a right spirit within me[s]. O take the stony heart out of my body, and giue me an heart of flesh, that I may walke in thy statutes, and that I may be thy seruant, and thou mayst be my God for euermore[t]. [u] And whereas thou hast called mee to this estate (....) Good Lord grant mee grace, therin to worke that which is good[x], with quietnesse, and to ease mine owne

[r] Lam. 5. 21.

[s] Psal. 51. 10.

[t] Ezech. 11. 19. 20.

[u] 4. For direction in our personall callings.

[x] Ephes. 4. 28. 2. Thes. 3. 12.

owne bread, shewing all good conscience, that I may adorne the doctrine of God my Saviour in all things [y]. and in as much as thy disciples must take vp the crosse and follow thee [z]. I pray thee, Deare Father, strengthen mee with all might, through thy glorious power, vnto all patience and long suffering, with ioyfulnesse [a]. And because Satan as a roaring Lion, seeketh to deuour me, O my God, tread downe Satan vnder my feet [c], stablish me in every good word and worke [d], and preserue my whole spirit, soule and body, blamelesse, vnto the

[y] Tit. 2. 15.

[z] Mat. 16. 24.

[a] Col. 1. 11. [b] 5. For perseuerance.

[c] Rom. 16. 20.

[d] 2. Thes. 2. 17

the comming of our Lord Jesus Christ. c Doe good in thy good pleasure to thy Sion, and build the walles of thy Ierusalē. f Good Lord, preserue thy little flocke, to whom thou hast promised the kingdome. g h I thanke thee O Father, Lord of heauen and earth i, that thou hast deliuered me from the power of darkenes, and translated me into the kingdome of thine owne Sonne. O Lord, thou hast been my God from my mothers wombe k. Thou hast kept me vnto this day by thy prouidence, thou hast giuen me bread to eat, and clothes to put on l. I hum-

c 6. For the Church.

f Psal. 51. 18.

g Luk. 12. 32.
h Thanksgiuing.

i Mat. 11. 25.

k Psal. 22. 10.

l Gen. 28. 20.

thy praise thy name, and I beseech thee, make me dwel in safety [m], under the shadow of thy wings [n], this day (or night) through Iesus Christ; in whose name, &c. Or, to whom with thee O Father. Amen.

[m] Psal. 4. 8.
[n] Psal. 17. 8.

Thou maist also make vse of the Lords Prayer, excellently to this purpose.

IT was giuen for a paterne, and speciall direction to the Church vpon earth, how to pray.

There can be no bet-

our direction: for if wee require wisdome; wisedome it selfe endited it: if perfection; it comprehends all the kinds of all things to be prayed for: if order; the method is diuine: if perspicuous breuity; so much could not by any onely-created vnderstanding be compacted into so little: if force and power, there can bee none more effectuall, then that, which Iesus Christ, the Word of the Father, hath left and commended to his Church.

If thou wouldest profitably

tably vse it, Obserue these things.

1 Learne throughly to vnderstand it.

2 Beare in mind the seuerall petitions, with their order.

3 Note downe in thy memory, as thou wert before directed, these graces thou craueſt in euery petition, giuing thē their proper place, in thy booke, in thy memory, and in thy prayer.

4 Fourthly, take due knowledge of thy wants in euery petition; vnder their seuerall heads setting downe the phrases and things thou meeteſt

tell with al concerning them. And ſpecially note vpon thy heart, and imprint in it the graces thou moſt wanteſt, & the wants which moſt doe trouble thee. Principally, meditate of thoſe graces, and labour to bee humbled with the feeling of thoſe wants.

To helpe thee to ſpell out this leſſon out of the Lords Prayer.

After a deſcription of God, as before, keeping the petitions with their order, in thy minde, thou

thou maist enlarge thē thus.

The 1. Petition: *Hallowed be thy name.*

1 Heere thou maist shew how God hath commanded, and it is our dutie to glorifie his name, in regard of our

First, Creation.

Secondly, preseruation; but specially in regard of our

Thirdly, Redemption.

2 Then acknowledge,

First, thy negligence and carelesnesse this way.

Secondly, thy pride,

in seeking thine owne glory more then Gods.

Thirdly, thy want of zeale.

Fourthly, such sinnes whereby thou hast dishonoured God most, causing his name thereby to be blasphemed.

Thirdly, Desire grace, ỳ thou maiest chiefly in all thy thoughts, words, and deeds, propound to thy self to glorifie God, and to respect his glory more then euen the saluation of thy soule.

The 2. Petition: *Thy Kingdome come.*

1 Enlarge this, by a mourn-

mourning of thy soule vnto God, for thy bondage vnder sinne and Satan, amplified from the consideration

First, of our first Creation.

Secondly, of our present traiterous, and rebellious disposition, by the power of originall sinne, which hath wholly possessed all parts of body and soule.

2 Desire that God would

First, rescue and redeeme thee out of the power of Satan, and sinne.

Secondly, that hee

would by his ſpirit rule in thy heart, caſting out the ſtrong man, and diuiding his ſpoyles.

Thirdly, that hee would make the affections ſubiect to the regiment of his ſpirit, and renew thee according to his image.

Thou maiſt make this the place of repentance.

3 Here thou maiſt remember the Church, the kingdom of Chriſt.

The 3. Petition: *Thy will be done in earth, as it is in heauen.*

1 Here confeſſe and be-

bewaile,

First, thy readineſſe to doe thine owne will, yea the will of Satan, making theſe the rule of thy life, and not the will of God.

Secondly, thy ignorance of Gods word, which is the copie of his will.

Thirdly, thy negligence in hearing of it.

Fourthly, thy contempt ſhewed in continuance in knowne ſins, after admonition.

2 Then deſire grace.

First, to denie thy ſelfe.

Secondly, to vnder-

ſtand

ſtand the word.

Thirdly, to loue and reuerence it more.

Fourthly, to make it the rule of thy life, in as much as it is the ſcepter of Chriſts kingdome.

Fifthly, that thy conuerſation may bee in heauen, after the example of the Angels.

Sixthly, whatſoeuer be the will of God for thee to doe or ſuffer, that thou maiſt alwaies with patience and contentation ſay: *Thy will be done.*

The

The 4. Petition: *Giue vs this day our daily bread.*

1 Here acknowledge that thy life, preseruation, and all good things come from God.

2 Confesse and bewaile thy

First, couetousnesse.

Secondly, thy vniust dealing, to enrich and maintaine thy selfe.

Thirdly, thy distrust in the good prouidence of God, who feedeth the fowles, clotheth the Lillies. *Matth. 6.*

Fourthly, thy earthly

ly and worldly mind that cannot sauor ought but earth and earthly things.

3 Then desire,

First, the prouidence of God to watch ouer thee for thy preseruation and maintenance.

Secondly, faith to rest vpon God in all estates & not vpon the meanes.

Thirdly, not to vse vnlawfull meanes.

Fourthly, that God would blesse his gifts vnto thee, and that thou mayst vse them soberly and comfortably.

Fifthly, thou mayst here make vse of the di-

rection concerning thy personall calling.

5 Petition; *Forgiue vs our trespasses, as we forgiue, &c.*

1 Here make vse of the confession of sin, and petition for pardon, for faith and repentance according to the former direction.

2 Here also desire a charitable heart toward thy neighbours, as thou desirest to bee forgiuen, so to forgiue others, and to be ready to grant the pardon thou craueſt.

6. Petiti-

6. Petition; *Leade vs not into tentation: but deliuer vs from euill.*

Here desire strength against Satan his tentations, and against all things, whereby thou mayst be drawne from faith in God and holy obedience, making vse of that which is in the Petition for perseuerance according to the former direction.

And for conclusion, as our Sauiot concludes with a kind of praise to God, so doe thou.

The

The heads of thankfulnes thou mayst make the graces which God hath giuen thee, according to euery petition.

Firſt, for making thee in any meaſure ſtudious of his glory.

Secondly, for giuing thee his Spirit.

Thirdly, for his word.

Fourthly, for his prouidence ouer thee; { Creating / Preſeruing } thee

Fifthly, for pardon of ſinne: Iuſtification, Sanctification, &c.

Sixthly, for ſtrength in any tentation.

If

If thou wilt bestow some time and study to practise according to this, I cannot but be perswaded, that thou shalt find much benefit, which God grant.

To conclude, I would admonish a learner, of five things.

First, enter not vpon the practise here commended, till thou hast these generall proiects perfect in thy head, or some other.

Secondly, in the meane time make vse of some good praier-book, and out of it get by hart such prayers as best be-

fit

fit thy deuotion and ne-
ceſſities; or if thou canſt
not reade, vſe ſome o-
thers help to reade the,
or repeate them to thee;
at leaſt neglect not to
ſay vpon thy knees reue-
rently the Lords prayer:
alwaies prouided, that
thou well vnderſtand
the meaning of euery
petition, or otherwiſe
thou ſhalt take GODS
name in vaine.

Secondly, giue not
ouer this courſe, though
thou findeſt it hard, but
ouercome the difficulty
with thy diligence and
paines. To giue ouer a
good exerciſe for diffi-
culties

culties, argues idlenesse and sloth.

All good things are hard to vs, because of our corruption, and prayer of all holy exercises the hardest: wee must force nature.

Children learne not to speake perfectly in a day, or a moneth; much lesse can wee crie Abba Father perfectly and distinctly vpon the sudden.

Redeeme some of the time thou bestowest vpon thy pleasures and vanities, and bestow it this way; it shal neuer repent thee.

Fourthly,

Fourthly, remember that the Pharisies could make excellent prayers, and the Reprobate can crie Lord, Lord.

A wicked man may attaine thus farre, as to make prayers very notable: but with feeling and in faith to cry Abba Father, a wicked man cannot. This is prayer, and a certaine token of Adoption, the other is not.

Fifthly, labor to haue grace in thy heart; and whatsoeuer thou askest in prayer, practise in life.

He that prayes for the pardon

pardon of his sinnes, and for grace to liue well, and yet neither endeuoureth to auoid sin, or to practise pietie, mockes God, and shall not goe vnpunished.

Liue as thou prayest, that thou mayest liue euer.

So be it.

Psal. 66. 18.

If I regard wickednesse in my heart, the Lord will not heare me.

2. Tim. 2. 19.

Let euery one that calleth on the name of Christ depart from iniquitie.

Now

Now to the only wise God, who is able to doe aboue all wee aske or thinke, the Father, the Sonne, and the holy Ghost, bee praise in the Church throughout all generations for euer. Amen.

FINIS.

A Short and godly Admonitions concerning Time, and the vse of it gathered out of Eph. 5. 16.

Redeeming the Time, because the daies are euill.

Here are two parts:
- An exhortation, *To redeeme the Time.*
- A reason: *Because the dayes are euill.*

Redeeming the time.

TIme is the measure of Motion. Opportunity is that part

part of time which is fittest for our affaires.

This is meant here, as it is the measure of good motions, called also occasion, season, due time.

It is the beautie of things; for euery thing is beautifull in his time (a).

Meates are welcomest, when they are in season; so a word spoken in due season is comely (b); Euen a refreshing of the wearie soule (c).

As some imprison truth in vnrighteousnes (d), so doe they time (e).

It is charitie to redeeme time, by righteousnes.

a *Eccles.* 3.11

b *Prou.* 25.11

c *Esay* 51.4.

d *Rom.* 1.18.

e *Hierome.*

Opportunitie of time is a rich commoditie; the couetousnesse of it to doe well, is an honest couetousnesse.

(f) Augustine. As Merchants (f) obserue carefully the seasons of buying in, and venting their Merchandise, so buy thou and redeeme time to doe good.

They that loose time, are the greatest loosers, and wastfullest prodigals; for of all other possessions, two may be had together: but two moments of time cannot be possessed together.

This precious commodi-

moditie is moſt out of requeſt with great and rich men; who conſume and miſpend time, as faſt as their vnthriftie children doe their inheritances.

Idleneſſe, vanity, and neglecting the pretious time, is the diſeaſe of great and rich men, as they ſay the Gout is: theſe can find time, to dally, to court, to be riotous, &c. but not to pray and ſerue God; therfore for the moſt part, they are moſt poore in the beſt things.

Time is the price of time; when thy profit,

thy pleasure, thy vaine delights, thy lusts, call thee after them: exchange time for time.

As thou giuest thy money for meate, and apparrell; so giue these things to purchase the time of prayer, and weldoing.

Salomon saith, Buy the truth (*g*): but *Pilate* saith; What is truth (*h*)? so *Paul* saith, buy the time: but our profane wretches say, What is time? let vs spend it, say they, as though it were little worth.

g. *Prou.* 23.23
h. *Iohn* 18.38

Time is Gods creature, he allowes thee no time

time to bee vaine and wicked: but hee giues thee time, that thou mayſt repent and doe good. Make thy aduantage of it.

Of the time thou beſtoweſt, in prayer, ſinging of Pſalmes, reading the Scriptures, and good bookes, and in doing good, it ſhall neuer repent thee. But time otherwiſe ſpent, wil one day torment thy conſcience.

Thou muſt giue account for time; on this moment depends eternitie; of bleſſedneſſe if it be well; of miſerie, if it

be ill imployed.

It is great wisdome to know the time, and to
i Eph. 5. 15. 16 redeeme it (*i*).

The men of *Issachar* were in great account with *David*, because they had vnderstanding of the times, to know what Israel ought to do;
k 1. Chr. 12. 32 so are they in great account with God, who regard and vse the season of well doing.

When a poore man begs of thee, then hast thou occasion to shew thy charitie: when thou art in tentation, to shew thy faith: when thou art iniuried, to shew thy patience;

tience: when thou heareſt or ſeeſt men offend, to ſhew thy zeale: when there are publike meetings for the worſhip of God, to ſhew thy deuotion, &c.

Looſe not ſuch faire opportunities of weldoing to glorifie God.

The time of grace and of the Goſpell is an accepted time, euē the day of ſaluation. While the dore is open, enter into the Kingdom of heauen.

While thou haſt the light, beleeue in the light; and walke in the light, that thou mayſt be the child of light. Ioh. 12. 35. 36

To day if thou wilt heare his voyce, harden not thy heart (*m*). Repent while it is called to day (*n*)?

The time is short (*o*): the art of weldoing is long: the worke is great: the labourers are lazie: the Master is at hand: It remaineth that wee vse the world as though we vsed it not, and that wee redeeme the time of prayer, and of the practice of godlinesse.

Occasions are headlong; and once past, not to bee recouered. The tide taries for none: take time while it is offered: while

m Psal. 95.7.

n Heb. 3.13.

o 1. Cor. 7.29.

while you haue opportunitie, doe good vnto all; to thy ſelf, to others, ſpecially to them which are of the houſehold of faith (*p*).

The 5 fooliſh virgins came to late, and were ſhut out (*q*). Ieruſalem in her day tooke no knowledge of the things belonging to her peace, and was deſtroyed (*r*). *Eſau* came not in time, and loſt the bleſſing, but found leiſure enough to crie bitterly (*ſ*).

Our life is as a Fayre: (*t*) when the Fayre-day is ouer, there is no buying the things thou nee-

p *Gal.* 6. 10.

q *Mat.* 25. 10. 11. 12.

r *Luk.* 19. 42.

ſ *Geneſ.* 37. 33. 34.

t *Nazian.*

deſt: ſo when this life is ended, there is no time of repentance. Repent now; for in death no man remembreth God, ſaith *Dauid*(*u*).

(*u*) *Pſal.6.5.*

As in warre, ſo in death we are not permitted to erre twice: often doe well, that thou maiſt once die well, and thou ſhalt be happy.

Liue euery day, as if it were thy laſt; and as at the laſt day thou wilt wiſh thou hadſt, or reioyce, thou haſt liued.

Examine thine houres euery day: how many doeſt thou ſpend in eating and drinking? how many

many in sleeping? how many in dressing and trimming thy painted sheath? how many in doing nothing? how many in doing that which is ill? how few or none in prayer and well-doing?

How ill tenants are we to our grand Lord? wee hold all of him, but we thinke little of yeelding and paying at our due time.

Wee receiue all our time from God, and like vnthankefull wretches, serue him with the least part of it, and that commonly the last and refuse.

A Heathen Emperor (x) accounted that day loſt, in which hee did no good. How many daies haſt thou loſt? Account thou likewiſe that a loſt day, in which thou becommeſt not better then thy ſelfe.

Hee that moſt redeemeth the time, liues long, though hee fulfill not much time; and he which is an hundred yeeres old, if he haue redeemed no time of doing good, hath been (but hath not liued) long (y).

The Vſurer ſels time to men, and the diuell ſteales time from men.

He

x Titus, the ſonne of Veſpaſian. Hieron on the ſixth to the Galathians.

y Seneca.

He tells the Papists of Purgatory: that painted fire, yeelds but a cold comfort: for by this meanes he leades them to hell in a string: Hee telles our gallants, that its time enough to pray and repent when they are old: And by this meanes, they spend so much time in euill, that they leaue none for repentance, prayer, and for vsing meanes to saue their soules.

As doth the Vsurer, so doth the diuel; the Vsurer giues the young Nouice faire words, till hee hath broken his day, and

and forfeited his lands: so doth the diuel stroke vs, till by continuance in sinne we are hardned and past recouery.

Pray to day, repent to day: thou art not sure of to morrow; he that is not ready and fit to day, will be lesse to morrow.

Thy life is like a vessell of weak wine, which is quicke and liuely at the first broching: but flat and ill tasted when it is tilted.

Wilt thou draw out the first, and best of thy life to the diuell, in following drunkennesse, whoredome, and thy law-

lawleſſe luſts? & thē giue the dregs to God, which are fit to be poured out to the hogs?

Is it a time then, firſt to begin to liue, when thou art ready to die? then firſt to ſeeke God, when thou commeſt to thy brothes, and ſpectacles? when vnderſtanding, memorie, ſight, hearing, & ſenſes faile.

For the moſt part, they which defer the ſeaſon of ſeeking God till age; are then iuſtly giuen ouer to him whō they haue ſerued in their youth, which is the diuell.

Re-

Remember thy Creator in the dayes of thy youth; while the euill dayes come not, nor the yeeres draw nigh, when thou shalt say, I haue no pleasure in them (a). Thus did *Samuel* (b); & *Timothy* (c): God delights in such.

a *Eccles.* 12. 1.
b 1. *Sam.* 1. 28
c 2. *Tim.* 3. 15.

Art thou old, and hast trifled out thy Time, neglecting the opportunity of knowing and seruing God? Dispaire not, but repent; and be the more carefull to redeeme the Time that remaines.

Let it suffice, that in the Time past of thy life thou

thou haſt walked as a Heathen, in abominable wickedneſſe: But now the end of al things is at hand; be ſober therfore and watch vnto prayer (d).

Doe here, as thou doeſt in thy iourney. If thou haſt ouer-ſlept thy ſelfe in the morning; thou makeſt the ſhorter bait, and ſpurreſt the harder on: ſo now, put thy beſt legge before, make ſpeed, leſt thou be benighted, and ſhut out with the dogs and Sorcerers, and whoremongers, (e), &c.

d 1. Pet. 4. 3. 7.

e Reuel 22. 15

Be-

Becauſe the dayes are euil.

Time, is called Daies, becauſe it is counted by Dayes.

Dayes are not euill in themſelues, and as they are a neceſſary apperte-
f 2. *Tim.* 3. 1. 2. *&c.* nance to the frame of this world, which is Gods building f: but they are ſo called, from euill perſons, and
g *Mat.* 6. 34. things (*g*), which are in thoſe dayes.

The time is euill, whē we which liue in ſuch Time are euill; & when by our euill of ſin, the euill of puniſhment is de-

deſeruedly inflicted vpon vs. Which puniſhments no maruell if they continue, when that continues in vs, which deſerues to bee puniſhed.

The dayes are euill: then great need to vſe Prayer: for it ſhall come to paſſe, that whoſoeuer calles vpon the name of the Lord, ſhall be ſafe (*h*).

h *Ioel* 2. 32. *Rom.* 10. 13.

Many men cry out, that the world was neuer worſe, ſaying, O the Times! But are not the Times the worſe for thee? If thou beeſt wicked and prophane; it is thou

thou which makeſt the ſo bad. Complaine not of the Times, but of thy ſelfe, and amende the Times by thy amendment.

Achan made it an euill day to the Iſraelites, by his ſinne (*i*); and *Moſes* made it a good day by his prayers (*k*).

Wouldeſt thou ſee many dayes, and good? keepe thy tongue from euill, and thy lips from ſpeaking guile: depart from euil, and do good, ſeek peace & enſue it (*l*).

As a noble Roman (*m*) turned a diſmall day, into a ſucceſſefull, by his

i Ioſhua 7.

k Exod. 17 11

l Pſalm. 34. 12. 13. 14.

m Lucullus.

his valour: ſo turne thou euill dayes into good, by thy goodnes.

The worſe the Dayes and Times be, the more precious let bee euery opportunity of well-doing.

As in times of derth, the poore man picks vp euery kernell of corne that falles beſide: O (ſaith hee) It's deare, none muſt beloſt: ſo loſe thou not one crum of Time, wherein thou maieſt haue occaſion to doe good: For the daies are euill.

A man that ſhould in the time of famine giue his

his corne to the hogs, were worthy to bee hanged vp at his gate; ſo art thou worthy to looſe the reward of well-doing, which throweſt away the opportunities thereof.

There are millions in hell, who if they had it, would giue all the wealth in the world, for one dayes opportunity of repentance, which they deſpiſed and foreſlowed, when they liued vpon the earth.

As the Bee, ſo ſoone as euer the Sun breakes forth, flies abroad to gather honey and wax; ſo be

be thou ready to euery good worke (*n*), waiting the occasion therof.

(*n*) Tit. 3. 1.

Many say, that they haue no Time to learne to pray, to heare the word, &c. The voice of a beast. Hast thou a time to eate, to sleepe, to liue? Hast thou Time to dance after the diuels pipe? and can'st finde no Time to learne godlinesse?

Many say they would haue prayed, heard, &c. but that they had impediments? Redeem now the time, and step ouer impediments.

Hee that obserueth the

the wind shal not sowe, and hee that is afraid of
o Eccles. 11.4 euery cloud, shall not reape (o): so hee that will not doe good because of impediments, shall neuer doe good. for so long as there is a diuell, and a world, and an vnregenerate part, there will bee impediments, euen a thousand when thou wouldest do good, and a thousand furtherances when thou wouldest doe euill.

If Paul had ceased to preach at Ephesus, because of impediments, when such a dore was o-
p 1. Cor. 16.9. pened vnto him (p), he had

had loſt the comfort of
hearing there ſo famous
a Church.

The more are the ad-
verſaries and impedi-
ments, be thou the more
watchfull vpon all occa-
ſions of doing good.

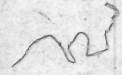
The dayes are euill, &
the men are euill that
liue in theſe dayes. La-
bour thou to be good;
and ſo to liue, as thou
wouldeſt wiſh to bee
found liuing, when
Chriſt ſhall come to
iudgement.

Pray, pray, pray; Re-
pent, repent, repent:
Bleſſed is that ſeruant,
when his Lord when he

commeth shall find so
q Mat. 24. 46. doing q. *Amen, Amen.*

ROM. 13. 11. 12.

Now it is high time to awake out of sleepe.

The night is far spent, the day is at hand; let us therefore cast off the works of darknesse, and put on the armour of light.

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